



JOURNAL OF ISLAMIC EDUCATION
Vol. 9 No. 1 January-June 2024
P-ISSN 2503-5363; E-ISSN 2528-0465
<http://www.ejournal.stitmuhibangil.ac.id/index.php/jie>

Religiosity and Learning Satisfaction among Students in the Islamic Religious Education Program

Roni Ahmad Putra¹, *Eko Sujadi², Yuserizal Bustami³

^{1,2,3}Institut Agama Islam Negeri (IAIN) Kerinci, Jl. Kapten Muradi, Sungai Penuh City, Jambi, Indonesia
*ekosujadi91@gmail.com

Informasi Artikel	Abstract
Received: 5 December 2023	<i>Learning satisfaction is an essential aspect of the educational process and has become a central topic in many studies. This study investigates the effect of religiosity on student learning satisfaction. The researcher utilized a quantitative research method with a survey design. The Krejcie & Morgan formula was employed to ascertain the sample size, yielding 103 respondents out of 150 students enrolled in the Islamic Religious Education program at IAIN Kerinci for the Academic Year 2023/2024. The simple random sampling technique was applied to select the participants. Data collection was carried out using two research scales, namely the religiosity among muslims scale and the student course satisfaction questionnaire. The data collected was then analyzed using descriptive statistics and simple linear regression. The finding revealed that students' learning satisfaction and religiosity were high. Furthermore, it was found that religiosity significantly affected student learning satisfaction. These findings indicate that strong and active religiosity positively relates to learning satisfaction.</i>
Revised: 17 January 2024	
Accepted: 3 February 2024	
Published: 19 February 2024	
Keywords: <i>Student Religiosity, Learning Satisfaction, Islamic Education.</i>	

Kepuasan belajar merupakan salah satu aspek penting dalam proses pendidikan dan telah menjadi topik utama dalam banyak penelitian. Studi ini menginvestigasi pengaruh religiusitas terhadap kepuasan belajar mahasiswa. Peneliti menggunakan metode penelitian kuantitatif dengan desain survei. Peneliti menggunakan rumus Krejcie & Morgan untuk

menentukan jumlah sampel, sehingga diperoleh sebanyak 103 responden dari 150 mahasiswa Pendidikan Agama Islam IAIN Kerinci Tahun Akademik 2023/2024. Teknik simple random sampling digunakan untuk menentukan responden. Teknik pengumpulan data dengan menggunakan dua skala penelitian yakni *religiosity among muslims scale* dan *student course satisfaction questionnaire*. Data yang dikumpulkan selanjutnya dianalisis dengan menggunakan statistic deskriptif dan regresi linear sederhana. Hasil penelitian mengungkapkan bahwa kepuasan belajar dan religiusitas mahasiswa berada pada kategori tinggi. Selanjutnya ditemukan pengaruh yang signifikan religiusitas terhadap kepuasan belajar mahasiswa. Ini menunjukkan bahwa religiusitas yang kuat dan aktif berhubungan secara positif dengan tingkat kepuasan belajar.

I. INTRODUCTION

The essence of student learning in higher education institutions is to enhance knowledge, skills, and attitudes necessary for career development and achieving life goals. Higher education prepares students to enter the workforce and society with a better understanding of the world and life (Suryaman, 2020). Learning in higher education is not just about acquiring knowledge but also about developing critical, analytical, and creative thinking skills and cultivating a positive attitude and responsibility towards society and the environment. One factor supporting these aspects is learning satisfaction (Fakhriyah, 2016).

Learning satisfaction is a subjective condition experienced by individuals regarding the learning process they are undergoing (Cheok & Wong, 2015). Learning satisfaction arises when a person feels content with the learning process and results (Putra, 2019). Another view explains that learning satisfaction is influenced by several factors, such as teaching methods, learning environment, teacher experience, and motivation level. Learning satisfaction in higher education can be achieved by educators delivering quality teaching and satisfying student needs. With good service, the learning process can achieve its set objectives (Prasetya & Harjanto, 2020).

Learning satisfaction is crucial for students to support success in their studies. A study by Syafi'i et al. revealed that learning satisfaction has an impact on academic achievement (Syafi'i et al., 2018). Satisfied students are more engaged and active in learning, which enhances their educational success. Another study indicated that learning satisfaction can prevent stress (Risdiantoro & Hasanati, 2016). Conversely, dissatisfied students may feel bored and give up when encountering difficulties in learning, potentially leading to a decline in academic performance (Sujadi, 2022). Research conducted by Wu et al. showed that learning satisfaction increases the intention for continued learning (Wu et al., 2015). In a broader scope, learning satisfaction can also impact students' career competencies (Kong & Yan, 2014).

However, not all students experience learning satisfaction. Some remain dissatisfied with their educational experiences. For instance, a study by Hasanah highlighted that students were less satisfied with their learning experiences. Another issue found in the context of Islamic Education students is difficulty in understanding the material due to incompatible teaching methods (Hasanah, 2023). Furthermore, a study revealed that depressive symptoms, anxiety symptoms, and dissatisfaction were classified as high, and they were associated with negative events (Xing et al., 2016). Trirattanapikul et al. explained that 12.3% of medical students experienced learning dissatisfaction (Trirattanapikul et al., 2015). Similar findings were observed among some Islamic Education students at IAIN Kerinci, demonstrated by their low learning satisfaction, such as lack of enthusiasm, not completing assignments in specific courses, absenteeism in some lectures, and engaging in disruptive behaviour in the classroom (Ikhwan, 2021).

Several previous studies have revealed various factors influencing learning satisfaction, including religiosity (Glanzer & Ream, 2009; Webster, 2014). Religiosity is a complex concept and challenging to define, primarily for at least two reasons. The first reason is uncertainty and the imprecise nature of the English language. Religiosity has been found synonymous with terms such as religiosity, orthodoxy, faith, belief, piety, devotion, and holiness. These synonyms reflect what in the study of religiosity would be termed dimensions of religiosity

rather than terms equivalent to religiosity (Holdcroft, 2006). The second reason for this complexity is the current interdisciplinary interest in the concept of religiosity, with each approaching it from different perspectives (Ridwan & Ikhwan, 2021).

However, some scholars have attempted to formulate a definition of religiosity. Religiosity can be defined as the degree of one's involvement in some or all aspects of religion (Zuckerman et al., 2015). According to Atran & Norenzayan, these aspects include belief in supernatural agents, a commitment that requires sacrifices to these agents (e.g., offering sacrifices), using belief in these agents to alleviate existential anxieties such as fear of death, and communal rituals that validate and reinforce religious beliefs (Atran & Norenzayan, 2004). Religiosity is an awareness of religious values and teachings that are significant to an individual. Religious individuals believe in the existence of God, follow His commandments, and demonstrate submission to God (Olufadi, 2016; Sujadi, 2022).

Religiosity is vital in acquiring knowledge and skills enhancing learning satisfaction (Susanto, 2020). Furthermore, according to Lubis et al., religious communities and social support also influence religiosity, providing positive encouragement in education and learning, thus increasing learning satisfaction (Lubis et al., 2020; Rohmad et al., 2020). Religiosity is a dimension or concept encompassing an individual's or group's tendency to engage in spiritual or religious aspects. This includes beliefs, practices, values, and experiences related to the spiritual dimension of one's life (Solikin, 2015). This spiritual dimension comprises beliefs about God or transcendent entities, moral beliefs, and views on the meaning of life and existential purpose (Nahri, 2021).

Learning satisfaction is crucial, as it can provide deeper insights into how the dimension of religiosity can influence the learning experience and enhance student well-being (Elhakim & Masykur, 2020). Additionally, intense religiosity can positively impact learning attitudes, motivation, and educational engagement, leading to a broader understanding and satisfaction in learning. Religious practices

involving reflection, meditation, and prayer can help deepen understanding and strengthen concentration while learning (Dalimunthe et al., 2023).

This research aims to describe students' religiosity and learning satisfaction and investigate their interrelation. In several academic publication databases, studies examining the influence of religiosity on learning satisfaction are still relatively rare. Previous studies have focused more on the connection between religiosity and job satisfaction and its relationship with overall life satisfaction. This study can significantly contribute to higher education institutions' efforts to enhance student learning satisfaction by considering the influencing factors.

II. METHODS

This study employed a quantitative research method with a survey design. The population of this research comprised 150 students enrolled in the Islamic Religious Education program at IAIN Kerinci for the Academic Year 2023/2024. The selection of this population was based on its direct relevance to the research topic, enabling the study's findings to be more representative and generalizable to a wider population. Using the Krejcie & Morgan formula, a sample of 103 respondents was obtained for the research. The researcher utilized the simple random sampling technique for sample selection. Data collection for this research was conducted from February to May 2023.

Student data are described in Table 1. Based on gender, it is dominated by females, with 56 individuals or 54.37%, while males account for only 47 individuals or 45.63%. Furthermore, based on the academic year/semester, the majority are from the 2022 cohort, with 38 individuals (36.89%), followed by the 2020 cohort with 33 individuals (32.04%), and the 2021 cohort with 32 individuals (31.07%). Based on the cumulative grade point average (GPA), 65 students or 63.11%, obtained a GPA > 3.50, while only 38 individuals or 36.89% achieved a GPA < 3.50.

Table 1. Research respondents based on several characteristics

Demographic Variables	Category	Frequency	Percentage
Gender	Male	47	45.63
	Female	56	54.37
Force/Semester	2022/II	38	36.89
	2021/IV	32	31.07
	2020/V	33	32.04
Grade-Point Average (GPA)	> 3.50	65	63.11
	< 3.50	38	36.89

Source: Data processing using Microsoft Excel

Data collection utilized dua research scales: 1) the Religiosity among Muslims Scale developed by (Mahudin et al., 2016). Mahudin, which demonstrated strong internal consistency with a Cronbach's Alpha score of 0.92 and factor loading scores ranging from 0.665 to 0.778. The internal consistency resulted in a Cronbach's Alpha score of 0.91. 2) The Student Course Satisfaction Questionnaire (SCSQ), comprising 24 items divided into five factors: instructor quality, learning environment, classroom management, curriculum design, and career development. This scale employed a 5-point Likert scale, with 5 indicating strong agreement, 4 for agreement, 3 for neutrality, 2 for disagreement, and 1 for strong disagreement. Testing using Cronbach's Alpha yielded a score of 0.86. Data analysis in this study involved descriptive analysis and simple regression analysis with the assistance of SPSS version 26.00.

III. FINDINGS AND DISCUSSION

Findings

This study aims to analyze the religiosity and learning satisfaction among students and to examine the relationship between them. Based on Table 2, the frequency distribution of the religiosity influence variable can be observed. Table 3 shows that the highest achievement is very high, with 48 students or a percentage of 46.60%. Next is the high category, with 40 students or 38.83%, followed by the moderate category, with 11 individuals or 10.67%; followed by the low category, with 3 individuals or 2.91%; and lastly, the deficient category, with 1 individual or 0.97%.

Table 2. Frequency distribution of religiosity

Category	Frequency	Percentage
Very high	48	46,60
High	40	38,83
Medium	11	10,67
Low	3	2,91
Very low	1	0,97

Source: Data processing using Microsoft Excel

Based on Table 3, the frequency distribution of the learning satisfaction variable can be determined. From Table 3, the highest achievement is in the high category, with 52 students or a percentage of 50.48%, followed by the medium category, with 28 students or a percentage of 27.18%, and then the very high category, with 18 students or a percentage of 17.72%. There were 5 students in the low category, accounting for 4.85%, and no students were in the deficient category.

Table 3. Frequency distribution of learning satisfaction

Category	Frequency	Percentage
Very high	18	17,72
High	52	50,48
Medium	28	27,18
Low	5	4,85
Very low	0	0

Source: Data processing using Microsoft Excel

Table 4 depicts the overall achievement in religiosity and learning satisfaction variables. In the religiosity variable, the average score obtained is 40.48, with a standard deviation of 7.33, categorising it as very high. Furthermore, the average score obtained in the learning satisfaction variable is 88.6, with a standard deviation of 15.4, categorising it as very high.

Table 4. Descriptive analysis

Variables	Mean	Standard Deviation	Category
Religiosity	40.48	7.33	Very high
Learning satisfaction	88.6	15.4	Very high

Source: Data processing using SPSS

We used parametric analysis techniques to test the formulated hypotheses. The simple linear regression technique requires several prerequisites, including normality and linearity of the relationship. Based on data processing using the Kolmogorov-Smirnov test, the significance values obtained are 0.084 for religiosity

and 0.200 for the learning satisfaction variable. This indicates that both variables are normally distributed. Normality testing was conducted using the Kolmogorov-Smirnov Test (see Table 5).

Table 5. Normality test

Variables	Asym. Sig	Decision
Religiosity	0,084	Normal
Learning satisfaction	0,200	Normal

Source: Data processing using SPSS

Furthermore, we also conducted a linearity test. Linearity testing is essential in statistics to determine whether the relationship between two or more variables is linear. The linearity test resulted in a significant deviation from linearity > 0.05 , indicating a linear relationship between the religiosity variable and student learning satisfaction.

Table 6. Linearity test

		Sum of Squares	df	Mean Square	F	Sig.
Between Groups	(Combined)	13710.488	26	527.326	3.788	.000
	Linearity	10428.601	1	10428.601	74.922	.000
	Deviation from Linearity	3281.887	25	131.275	.943	.549
Within Groups		10578.716	76	139.194		
Total		24289.204	102			

Source: Data processing using SPSS

Due to the classical assumption tests indicating that the data is normally distributed and the relationship between the two variables is linear, a simple linear regression test can be conducted. Based on Table 7, the significance value obtained is $0.000 < 0.05$, indicating a significant positive effect of religiosity on student learning satisfaction in Islamic Religious Education. This suggests that the higher the students' religiosity, the more it will impact their increased learning satisfaction. Berdasarkan hasil ini, juga dapat diketahui bahwa pengaruh religiusitas terhadap kepuasan belajar dapat bervariasi antara individu dan bergantung pada faktor-faktor lain yang memengaruhi kepuasan belajar. Beberapa individu dengan tingkat religiusitas yang tinggi mungkin merasakan kepuasan belajar yang tinggi karena motivasi, nilai-nilai, dan dukungan sosial yang terkait dengan keyakinan agama mereka.

Table 7. Hypothesis testing

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	32.443	6.542		4.959	.000
	X	1.373	.157	.655	8.717	.000

Source: Data processing using SPSS

Discussion

Learning satisfaction is an aspect that students must achieve in the learning process. Learning satisfaction involves meaningful experiences, achievement of set goals, a sense of competence, active participation, a flow of experience, and control over the learning process (Maknun, 2013). Learning satisfaction is more likely to occur when individuals have positive experiences and positive emotions in the learning process (Ulya, 2019). Low levels of learning satisfaction can be associated with a lack of competence and self-reliance. If individuals cannot control their learning, it can lead to low learning satisfaction (Nurfadilah, 2019).

Student dissatisfaction with learning can negatively impact the individual, educational institutions, and society. If students do not experience learning satisfaction, it can result in fatal and long-term consequences, such as a lack of interest and motivation to learn, leading to a lack of self-confidence (Kusumaningrini & Sudibjo, 2021). Furthermore, reduced self-confidence can also hurt learning satisfaction (Hafidz, 2016). Learning satisfaction affects how engaged students are in academic and non-academic activities. Magolda & Astin stated that unsatisfied students tend to be less involved in campus activities, which can worsen their learning experiences and social development. Learning dissatisfaction can cause significant stress, worsening students' mental health. Stallman found that high academic stress is associated with increased symptoms of anxiety and depression.

The results of this study prove that religiosity has a significant positive influence on learning satisfaction. Religiosity impacts various aspects of an individual's life, including education. Several studies have examined the relationship between religiosity and learning satisfaction. Religion can be causal to academic success (Horwitz, 2021). Research also reveals that adolescents with

stronger religiosity achieve better grades, are less likely to skip school, and complete their education faster. Religiosity has been associated with many positive outcomes in high school and college (Niehaus & Rivera, 2016). Some studies provide evidence that religiosity can enhance the positive effects of religious affiliation on academic performance by improving the ability to adapt to culturally diverse campus environments, extending the time spent in school, and inspiring students to develop their potential (Li & Murphy, 2018).

Within the academic scope, it is broadly explained that religiosity influences academic honesty (Sujadi et al., 2022). This indicates that religious students are more satisfied with their learning, thus avoiding negative behaviours. Furthermore, a study revealed a link between religiosity and intrinsic motivation (Fatima et al., 2017). Another study showed that students with higher religiosity also tend to have higher learning motivation, especially if they view education as a way to positively contribute to society (Butler-Barnes et al., 2015; Guven, 2013; Heydari et al., 2020). Another aspect is that religious involvement is associated with solid academic ethics (De Soto et al., 2018).

There is more literature describing the influence of religiosity on life satisfaction than explicitly linking it to learning satisfaction. A study conducted by Bryant investigated the relationship between religiosity and life satisfaction among students. This study found that students who reported higher levels of religiosity also tended to report higher levels of life satisfaction. Research has found that actively religious people often report higher levels of life satisfaction. They tend to have more sources of social support, a sense of purpose in life, and feelings of spiritual harmony, which can enhance their happiness and life satisfaction (Diener et al., 2011). An SLR study of 40 articles also clearly demonstrated the influence of religiosity on life satisfaction in various linear research samples (Muhammad, Hardivizon, Deri, & Hasep, 2023). Other research revealed that personal religiosity is only associated with higher levels of life satisfaction in societies with a higher average religiosity (Eichhorn, 2012). Furthermore, a study examines the relationship between religiosity, life satisfaction, age, and gender. Two dimensions of religiosity were evaluated: religious affiliation and personal religious devotion.

The findings indicate that religious affiliation is more strongly related to life satisfaction than personal religious devotion.

Research shows that engagement in religious activities, such as regular worship or participation in a religious community, can positively impact life satisfaction. This involvement can provide a sense of meaning and social connection that enhances happiness. Additionally, studies indicate that individuals with high levels of religiosity tend to utilize positive coping mechanisms, which involve using religious beliefs and practices to manage stress and life difficulties. This can assist them in better handling challenges and feeling more content with their lives. People with high religiosity often feel that their lives have a deeper meaning and a clear purpose. This can improve their life satisfaction (Steger et al., 2006).

Religiosity influences beliefs and behaviours. One's worldview and many other aspects of life, such as behaviour and outlook, are shaped by their beliefs (Darda, 2015; Meditamar et al., 2022). Religion also offers moral and ethical principles that guide an individual's relationship with others and God. Religiosity affects the moral nature through social ritual factors and involvement in religious communities, and religious practices can cultivate empathetic and solidarity-based moral values (Ridho, 2020). Moral values positively impact learning satisfaction because individuals feel capable of overcoming challenges and experiencing significant personal growth (Supriyanto & Troena, 2012).

This research has several limitations. First, the measurements were only conducted online, so the process could not be effectively controlled. Second, the respondents in this study were limited to one university. Additionally, the distribution of responses in several faculties was not uniform. Third, the analysis was limited to descriptive testing and simple linear regression. Subsequent analyses could use more complex multivariate analysis. Fourth, there are still a few variables included in the structural model. In future research, additional variables that directly impact learning satisfaction or mediate the effects on learning satisfaction could be added.

IV. ACKNOWLEDGEMENT

We want to thank the Rector of IAIN Kerinci, who permitted data collection. Furthermore, we would like to thank all respondents who took the time to participate in the survey.

V. CONCLUSION

The study highlights the significant influence of religiosity on learning satisfaction among students. When students feel satisfied with their learning experience, they are more motivated and engaged in the educational process. Religiosity plays a crucial role in enhancing students' understanding of the importance of learning by providing insights into the meaning of life and education. This deepens their perception of education's significance and contributes to their spiritual development. Students with higher levels of religiosity prioritize moral and spiritual values, which positively impacts their learning satisfaction. The research underscores the importance of recognizing religious factors in education, guiding the development of tailored learning strategies responsive to students' varying religiosity levels. Additionally, it offers insights into the role of religious values in shaping students' behavior and worldviews, potentially encouraging efforts to enhance religiosity through specific religious programs and Islamic counseling by campus professionals.

VI. BIBLIOGRAPHY

- [1]. Atran, S., & Norenzayan, A. (2004). Religion's Evolutionary Candscape: Counterintuition, Commitment, Compassion, Communion. *The Behavioral and Brain Sciences*, 27(6), 713–770. <https://doi.org/10.1017/s0140525x04000172>
- [2]. Butler-Barnes, S. T., Williams, T. T., & Chavous, T. M. (2015). Racial Pride and Religiosity among African American Boys: Implications for Academic Motivation and Achievement. *Journal of Youth and Adolescence*, 41(4), 486–498. <https://doi.org/10.1007/s10964-011-9675-1>
- [3]. Cheok, M. L., & Wong, S. L. (2015). Predictors of E-learning satisfaction in teaching and learning for school teachers: A literature review. *International Journal of Instruction*, 8(1), 75–90. <https://doi.org/10.12973/iji.2015.816a>
- [4]. Dalimunthe, D. S., Pohan, I., Islam, U., Syeh, N., Hasan, A., & Addary, A. (2023). Transformasi Pendidikan Agama Islam : Memperkuat Nilai-nilai Spiritual , Etika , dan Pemahaman Keislaman dalam Konteks Modern. *Al-Murabbi*, 1(1), 75–96.

<https://doi.org/10.62086/al-murabbi.v1i1.426>

- [5]. Darda, A. (2015). Integrasi Ilmu dan Agama: Perkembangan Konseptual di Indonesia. *Jurnal At-Ta'dib*, 1, 40. <https://doi.org/10.21111/at-tadib.v10i1.323>
- [6]. De Soto, W., Tajalli, H., Pino, N. W., & Smith, C. L. (2018). The effect of college students' religious involvement on their academic ethic. *Religion and Education*, 45(2), 190–207. <https://doi.org/10.1080/15507394.2018.1425077>
- [7]. Diener, E., Tay, L., & Myers, D. G. (2011). The religion paradox: if religion makes people happy, why are so many dropping out? *Journal of Personality and Social Psychology*, 101(6), 1278–1290. <https://doi.org/10.1037/a0024402>
- [8]. Eichhorn, J. (2012). Happiness for Believers? Contextualizing the Effects of Religiosity on Life-Satisfaction. *European Sociological Review*, 28(5), 583–593. <https://doi.org/10.1093/esr/jcr027>
- [9]. Elhakim, D., & Masykur, A. M. (2020). Pengalaman Mahasiswa yang Menjadi Marbut Masjid. *Jurnal EMPATI*, 8(3), 626–634. <https://doi.org/10.14710/empati.2019.26505>
- [10]. Fakhriyah, F. (2016). Penerapan problem based learning dalam upaya mengembangkan kemampuan berpikir kritis mahasiswa. *Jurnal Pendidikan IPA Indonesia*, 3(1), 95–101. <https://doi.org/10.15294/jpii.v3i1.2906>
- [11]. Fatima, S., Mehfooz, M., & Sharif, S. (2017). Role of Islamic religiosity in predicting academic motivation of university students. *Psychology of Religion and Spirituality*, 9(4), 377–386. <https://doi.org/10.1037/rel0000097>
- [12]. Glanzer, P., & Ream, T. (2009). *Christianity and Moral Identity in Higher Education*. Springer Publishing Company. <https://doi.org/10.1057/9780230101494>
- [13]. Guven, M. (2013). Relation of Motivation and Religiosity: an Empirical Research on the Relation of Academic Motivation and Intrinsic Religious Motivation. *EkevAkademiDergisi*, 17(55), 151–165.
- [14]. Hafidz, A. (2016). Pengaruh Kepercayaan Diri Terhadap Ketergantungan Media Sosial Pada Siswa Di SMK Negeri 1 Bantul. *Jurnal Riset Mahasiswa Bimbingan Dan Konseling*, 5(6), 1–10.
- [15]. Hasanah, M. (2023). Eksistensi Mahasiswa PPL dalam Meningkatkan Motivasi Belajar Pendidikan Agama Islam. *Pelita*, 1(20), 1–10.
- [16]. Heydari, N., Janghorban, R., & Akbarzadeh, M. (2020). The Relationship Between Religious Attitudes and Academic Motivation of Nursing and Midwifery Students: A Descriptive-Analytical Study. *Shiraz E-Medical Journal*, 21(10), e95005. <https://doi.org/10.5812/semj.95005>
- [17]. Holdcroft, B. B. (2006). What is Religiosity. *Journal of Catholic Education*, 10(1), 89–103. <https://doi.org/10.15365/joce.1001082013>
- [18]. Horwitz, I. M. (2021). Religion and Academic Achievement: A Research Review Spanning Secondary School and Higher Education. *Review of Religious Research*, 63(1), 107–154. <https://doi.org/10.1007/s13644-020-00433-y>
- [19]. Ikhwan, A. (2021). *Pendidikan Agama Islam Berbasis Islam Kontemporer Perspektif Indonesia*. Klaten: CV. Tahta Media Group.
- [20]. Kong, H., & Yan, Q. (2014). The relationship between learning satisfaction and career competencies. *International Journal of Hospitality Management*, 41, 133–139. <https://doi.org/https://doi.org/10.1016/j.ijhm.2014.05.013>
- [21]. Kusumaningrini, D. L., & Sudibjo, N. (2021). Faktor-Faktor yang Mempengaruhi

- Motivasi Belajar Siswa di Era Pandemi COVID-19. *Akademika*, 10(01), 145–161. <https://doi.org/10.34005/akademika.v10i01.1271>
- [22]. Li, N., & Murphy, W. H. (2018). Religious Affiliation, Religiosity, and Academic Performance of University Students: Campus Life Implications for U.S. Universities. *Religion & Education*, 45(1), 1–22. <https://doi.org/10.1080/15507394.2017.1398561>
- [23]. Lubis, F. A. S., Bakhtiar, Y., & Saleh, A. (2020). The Effect of Social Support on Student Learning Interest in Neglasari Village. *Jurnal Pusat Inovasi Masyarakat*, 2(6), 919–924.
- [24]. Mahudin, N. D. M., Noor, N. M., Dzulkifli, M. A., & Janon, N. S. (2016). Religiosity among Muslims: A Scale Development and Validation Study. *Makara Human Behavior Studies in Asia*, 20(2), 109. <https://doi.org/10.7454/mssh.v20i2.3492>
- [25]. Maknun, D. (2013). Lingkungan Pembelajaran Sains yang Sehat, Aman, Nyaman dan Kondusif. *Jurnal Scientiae Educatia*, 2(1), 33–51. <https://doi.org/10.24235/sc.educatia.v2i1.519>
- [26]. Meditamar, M., Sujadi, E., Putra, E., & Wisnarni, W. (2022). Kesiapan Mahasiswa Pendidikan Guru untuk Menyelenggarakan Proses Pembelajaran Online. *SAP (Susunan Artikel Pendidikan)*, 7. <https://doi.org/10.30998/sap.v7i1.11907>
- [27]. Nahri, D. Y. (2021). Resiliensi Spiritual di Masa Pandemi COVID-19 Perspektif Al-Qur 'an. *International Conference on Islamic Studies (ICONIS) 2021, November*, 199–200.
- [28]. Niehaus, E., & Rivera, M. (2016). Serving a Higher Power: The Influence of Alternative Break Programs on Students' Religiousness. *Journal of College Student Development*, 57, 343–361. <https://doi.org/10.1353/csd.2016.0043>
- [29]. Nurfadilah. (2019). Kemandirian Belajar Siswa dalam Pembelajaran Matematika. *Prosiding Sesiomadika 2019*, 2(1), 1214–1223.
- [30]. Olufadi, Y. (2016). Muslim Daily Religiosity Assessment Scale (MUDRAS): A New Instrument for Muslim Religiosity Research and Practice. *Psychology of Religion and Spirituality*, 9. <https://doi.org/10.1037/rel0000074>
- [31]. Prasetya, T. A., & Harjanto, C. T. (2020). Pengaruh Mutu Pembelajaran Online Dan Tingkat Kepuasan Mahasiswa Terhadap Hasil Belajar Saat Pandemi. *Jurnal Pendidikan Teknologi Dan Kejuruan*, 17(2), 188–197. <https://doi.org/10.23887/jptk-undiksha.v17i2.25286>
- [32]. Putra, I. D. G. R. D. (2019). Peran Kepuasan Belajar Dalam Mengukur Mutu Pembelajaran Dan Hasil Belajar. *Jurnal Penjaminan Mutu*, 5(1), 22. <https://doi.org/10.25078/jpm.v5i1.756>
- [33]. Ridho, A. (2020). Toleransi Keagamaan Masyarakat Di Desa Guwa Lor Kecamatan Kaliwedi Kabupaten Cirebon Community Religious Tolerance in Guwa Lor Village, Kaliwedi District Cirebon. *Harmoni*, 19(2), 369–390. <https://doi.org/10.32488/harmoni.v19i2.404>
- [34]. Ridwan, Y., & Ikhwan, A. (2021). Education of Religious Characters in Indonesia. *2nd Annual Conference on Blended Learning, Educational Technology and Innovation (ACBLETI 2020)*, 435–440.
- [35]. Risdiantoro, R., & Hasanati, N. (2016). Hubungan Prokrastinasi Akademik, Stres Akademik dan Kepuasan Hidup Mahasiswa. *Seminar ASEAN 2 Nd Psychology & Humanity*, 19–20.

- [36]. Rohmad, A., Ikhwan, A., & Tumin, T. (2020). Strengthening the competency of lecturers of state Islamic religious college in Indonesia. *International Journal of Advanced Science and Technology*, 29(4), 1653–1663.
- [37]. Solikin, A. (2015). Bimbingan Spiritual Berbasis Nilai-Nilai Budaya. *Al-Tahrir: Jurnal Pemikiran Islam*, 15(1), 219. <https://doi.org/10.21154/al-tahrir.v15i1.166>
- [38]. Steger, M. F., Frazier, P., Oishi, S., & Kaler, M. (2006). The meaning in life questionnaire: Assessing the presence of and search for meaning in life. In *Journal of Counseling Psychology* (Vol. 53, Issue 1, pp. 80–93). American Psychological Association. <https://doi.org/10.1037/0022-0167.53.1.80>
- [39]. Sujadi, E. (2022). Academic Stress in the Final-Year Students: Do Religiosity and Religious Coping Matter? *Bisma The Journal of Counseling*, 6(3), 304–315. <https://doi.org/10.23887/bisma.v6i3.52735>
- [40]. Sujadi, E., Meditamar, M., Yandri, H., & Setiawan, M. (2022). Pencegahan korupsi melalui pendidikan karakter: Kebijakan dan praktik di Indonesia, Malaysia, dan Singapura. *Pendidikan Karakter*, 13(2), 133–149. <https://doi.org/10.21831/jpka.v13i2.47782>
- [41]. Supriyanto, A. S., & Troena, E. A. (2012). Kepemimpinan 7 “Pengaruh Kecerdasan Emosional dan Kecerdasan Spritual Terhadap Kepemimpinan Transformasional, Kepuasan Kerja Dan Kinerja Manajer.” *Jurnal Aplikasi Manajemen*, 10(66), 163–5241.
- [42]. Suryaman, M. (2020). Orientasi Pengembangan Kurikulum Merdeka Belajar. *Prosiding Seminar Daring Nasional: Pengembangan Kurikulum Merdeka Belajar Program Studi Pendidikan Bahasa Indonesia*, 13–28.
- [43]. Susanto, R. (2020). Kontribusi Faktor Mendasar Kepuasan Kerja: Fondasi Pengembangan Profesionalitas Tenaga Pendidik. *Jurnal Imiah Pendidikan Dan Pembelajaran*, 4(1), 2. <https://doi.org/10.23887/jipp.v4i2.25665>
- [44]. Syafi’i, A., Marfiyanto, T., & Rodiyah, S. K. (2018). Studi Tentang Prestasi Belajar Siswa Dalam Berbagai Aspek Dan Faktor Yang Mempengaruhi. *Jurnal Komunikasi Pendidikan*, 2(2), 115. <https://doi.org/10.32585/jkp.v2i2.114>
- [45]. Trirattanapikul, A., Chakajnarodom, C., Buntoenphithak, T., & Toomsongkram, P. (2015). The Prevalence and Factors Associated with the Dissatisfaction in Medical Study among the Medical Students. *Srinagarind Med J*, 30(5), 511–517.
- [46]. Ulya, M. (2019). Emosi Positif Manusia Perspektif al-Qur’an dan Aplikasinya dalam Pendidikan. *Al-Furqania*, 05(02), 152–177.
- [47]. Webster, J. S. (2014). Cultivating the Spirit: How College Can Enhance Students’ Inner Lives. *Teaching Theology & Religion*, 17(1), 81–82. <https://doi.org/https://doi.org/10.1111/teth.12164>
- [48]. Wu, Y. C., Hsieh, L. F., & Lu, J. J. (2015). What’s The Relationship between Learning Satisfaction and Continuing Learning Intention? *Procedia - Social and Behavioral Sciences*, 191, 2849–2854. <https://doi.org/10.1016/j.sbspro.2015.04.148>
- [49]. Xing, C., Tao, F., Tu, C., Fang, Y., Fu, L., Ma, Y., & Li, M. (2016). Relationship between the prevalence of negative life events and depressive and anxiety symptoms and dissatisfaction of school life among middle school students in Shaoxing city, Zhejiang province. *Chinese Journal of Health*, 09(06). <https://doi.org/10.3760/cma.j.issn.1674-0815.2015.06.012>

- [50]. Zuckerman, M., Silberman, J., & Hall, J. A. (2015). The Relation Between Intelligence and Religiosity: A Meta-Analysis and Some Proposed Explanations. *Personality and Social Psychology Review*, 17(4), 325–354.
<https://doi.org/10.1177/1088868313497266>